
The Measurement of the Spiritual Tourism in Regions of South Kazakhstan

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Abstract:

This article is designed to provide a quantitative measuring of the spiritual tourism management in society in South Kazakhstan region, Kyzylorda and Zhambyl regions.

The aim of this study is to develop a spiritual model of the Department of tourism. Especially, the aim of this study is to examine the reliability and validity of three-factor model in the spiritual management of tourism. The research mainly involves a survey plan. It includes a pilot test using with undergraduate students majoring in tourism management of Khoja Ahmed Yasawi International kazakh-turkish university for pre-testing questionnaire items.

In addition, it researches the public potency, attraction of potential opportunities, and community cooperation attributes necessitates uncovering variables of interest and this involves a large-scale study of field of view. The data come from personal questionnaires of 918 samples. They include the residents in the South Kazakhstan region, Kyzylorda and Zhambyl regions. Respondents asked to rate, on a five-point Likert scale, their agreement or disagreement on the spiritual of tourism management attributes.

The program LISREL is used to data analyze since the proposed model is a simultaneous system of equations having hidden structures and multiple indicators. Quantitative data are analyzed using statistical techniques, namely exploratory factor analysis and structural equation modeling.

Keywords: Spiritual tourism, tourism management, tourism model.

JEL Classifications: O18, Z30, Z39

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1. Introduction

Tourism is accepted as the easiest way to increase the life standard of a region and to strengthen the economy of residents. Urban and regional planners, industry and sector representatives, non-governmental organizations, and municipal corporations are responsible for providing the true development of the region and residents under the existing conditions (Hwan-Suk *et al.*, 2005). Tourists are foreigners for the residents; residents are also foreigners for tourists. Interaction between tourists and residents can occur in different environments and ways. Travel vehicles, hotels, restaurants, shopping centres, sightseeing areas are the areas where tourist and residents meet most. Tezcan (2012) and Rocharungsat (2004) summarize the conditions that could result from the interactions between tourists and residents as follows (Sarı *et al.*, 2009; Tyaglov *et al.*, 2017; Sibirskaya *et al.*, 2016; Kovalenko *et al.*, 2016; Ryzhkova and Prosvirkin, 2015; Epifanova *et al.*, 2015):

- Cultural transmission which results from mutual expressions of the distinctive cultures of tourists and the residents peoples,
- Cultural diffusion which occurs as changes in traditions and customs, attitudes and values, religious structure and language as a result of cultural transmission,
- Cultural shock which results from considerable cultural discrepancies between two cultures,
- Cultural degeneration which results from losing one's culture with change,
- Cultural conflict that implies the reaction of the residents to strange behaviours of tourists.

Cultural heritage is the object of careful attention in Kazakhstan. The year 2003 was significant in the development of culture. In his message to the people of Kazakhstan the president of Kazakhstan N. Nazarbaev ordered to elaborate and start realization of the special State program "Cultural heritage". The realization of the program started in 2004 and supposed to be valid for two years. Later it extended out for another two stages: 2007- 2009 and 2009- 2011. The State program of "Cultural heritage" elaborated under the initiative of President N. Nazarbaev became the basic document in the sphere of development of spiritual and educational activity, providing of preservation and effective use of cultural heritage of the state. Kazakhstan was the first of the CIS-countries to start realization of such scaled project.

The aims of the "Cultural heritage" are studying, restoration and preservation of historical and cultural heritage of the state, revival of historical and cultural traditions and propaganda of cultural heritage of Kazakhstan. The State program "Cultural heritage" became the strategic national project that determined the state approach to culture. The State program "Cultural heritage" realized according to several thematic trends:

- Reproduction of historical and cultural and architectural monuments that are of special importance for national culture;
- Archeological research;
- Scientific works in the sphere of cultural heritage of the Kazakh;
- Generalization of the century-old experience of national literature and writings, creation of expanded belles and scientific series.

During the realization of the program, they created a system of studying the national cultural heritage, including modern national culture, folklore, traditions and customs. The National list of history and culture monuments of Kazakhstan that includes 218 objects were elaborated and approved of 30 applied scientific researches of architectural and archeological monuments having significance for the national culture were made.

The program “Cultural heritage” includes also the development of tourist cluster (pilgrimage tourism, historical and archeological tourism). Recommendations of archeologists play an important role in elaboration of touristic routes. For the first time after acquiring independence, Kazakhstan started to create a full fund of humanitarian education in the Kazakh language. It was published more than 350 books, including unique series on history, archeology, ethnography, new encyclopedic dictionaries. The Program cultural heritage and successfully realizes scientific and research expeditions in archives and libraries of abroad cities to reveal and acquire manuscripts, rare books and archive documents that are of historical value in cultural heritage of the Kazakh people.

They organized scientific and research expeditions in China, Turkey, Mongolia, Russia, Japan, Egypt, Uzbekistan, Armenia, and USA and states of Western Europe. Following their results it was acquired about 5 thousand manuscripts and writings on history, ethnography, art of Kazakhstan that were unknown before. Being unprecedented humanitarian campaign in the history of Kazakhstan the program “Cultural heritage” opened riches of national treasury of Kazakhstani people to the world (Government program - Cultural heritage of Kazakhstan).

2. Literature Review

Determining the attitudes of the residents related to the current development of tourism, preventing possible negative effects, and increasing effects that could be positive are vital to ensure sustainable development (Duran and Özkul, 2012). Negative experiences resulting from merely profit-oriented tourism activities could lead to impairing or the end of the efforts to develop tourism by the residents. However, measuring the reaction of the residents to these activities in advance could be enlightening for tourism planners. Negative social effects reduced, and alternatives increased, if tourism planners know the reasons why residents support or oppose tourism (Williams and Lawson, 2001; Setyawan *et al.*, 2014; Firescu and Popescu, 2015; Vovchenko *et al.*, 2017).

Kazakhstan is a country possessing rich cultural heritage and unique natural landmarks, nature reserves, lakes, deserts, forests. Friendly people, open to communication and perception of new cultural values, stable political and economic situation, policies aimed at strengthening peace and accord between Nations and expanding international cooperation, developing infrastructure – all this allows Kazakhstan to develop the domestic and international tourism. In this regard, a special role is given to support its development based on a coordinated mechanism for the planning, regulation, coordination and control (Approved by the decree of the President of the Republic of Kazakhstan, 2010).

The territory of Kazakhstan is divided into regions: Southern, Northern, Western, Eastern and Central, and each of them has a great tourist potential, which is the presence of historical sites, attractive landscapes, nature reserves and unique lakes and monuments contemporaries. Southern Kazakhstan includes the Almaty, Zhambyl, South Kazakhstan and Kyzylorda region. The climate of the southern region is very good for relaxation, treatment, and mountaineering, skiing and hunting. In addition, this is the region of ancient culture. It is the largest city of the middle ages Shymkent, where the "Holy place" in Sairam district and "Arystanbab" - the place of worship of saints in the ancient city of Turkestan is the famous mausoleum of Khoja Ahmed Yasawi. Taraz - one of the centers of the Great silk road, the main attractions of which are the mausoleums of Aisha-Bibi, Karakhan, Tekturmas, etc. In the seven rivers is a unique Scythian burial mound. Also in southern Kazakhstan is well-known Baikonur cosmodrome.

As for the unique natural resources in their region, there is great diversity. This is one of the most beautiful mountain peaks of the world - Khan-Tengri. The popularity peak is due to the perfect, pointed peak, which is during sunrise and sunset appear in bright red color. One of the most beautiful resort areas of the region is Medeo. Medeo is located 15 km from Almaty. Medeo is famous for its mild climate, beautiful mountains and sports facilities. Here is the biggest ice rink for speed skating. The area of ice field - 10.5 thousand m², it has repeatedly established world records in speed skating. Chimbulak is the second most popular ski resort located at an altitude of 2200 m near Almaty, one of the best places in Central Asia (Resolution of the Government of the Republic of Kazakhstan).

Special interest tourism is a form of tourism wide adopted and had a tendency to expand now (Phio Daeng, S. 2010). For the reason, it can cause different tourism programs, such as health tourism, adventure tourism, sports tourism, MICE and spiritual tourism, etc. One of the most popular tourism is spiritual tourism. As we know the Mausoleum of Khoja Ahmed Yasawi is located in the city of Turkestan, South Kazakhstan region has a unique history with the community. Turkestan acknowledge as the cultural and religious capital of not only Kazakhstan but also the whole Central Asia. The most significant reason is the Kulliye (complex of buildings adjacent to a mosque) which also includes Mausoleum of Khoja Akhmet Yassawi, which is a masterpiece of medieval architecture. The mausoleum, which was built in

the city at the end of the 14th century by Tamerlane the Great, is a colossal structure which embodies most of the architectural creations of former times (Nurmuhammedoğlu, 1993).

When Khoja Akhmet Yassawi died in 1166 AD, buried approximately 100 meters away from the dervish convent that also included a “çilehane”, i.e., a place where a dervish undergoes a period of trial and suffering, and a simple tomb was built. Although it became a location to visit in a short time as Muslims visited it, the Mongolian invasion at the beginning of the 13th century and its destructive effects influenced the region negatively. Tamerlane the Great, who conquered the region at the end of the 14th century by destructing the Golden Horde, chose Tukul Khanum as his bride. He set off to meet the bridal procession, stopped in the city of Yesi, and visited the tomb of Khoja Akhmet Yassawi. The archives report that during this visit, he saw Khoja Akhmet Yassawi in his dream and he told Tamerlane the good news about a victory. After this dream, Tamerlane ordered for the construction of the huge mausoleum in the place of the small tomb out of his gratitude to Khoja Akhmet Yassawi (Tosun, 2015).

The mausoleum built during his reign between the years of 1389-1405. The mausoleum, whose construction is still unfinished, displays some architectural and structural trials of master architects of Iran. Mausoleum built as a monument. Having entered from the monument door, Kazanlık appears (Yılmaz, 2015). In this section, there is a big cauldron, which called ‘Tay Kazan’, is the mixture of seven metals, two tons in weight and 1.6m in length. Around the cauldron, there are some prayers and some information about the master of the cauldron. Once, slightly sweetened water put in that cauldron and offered to visitors after the Friday Prayer and it believed that water was curative.

This cauldron was taken to an exhibition with the order of Stalin but it wasn't brought back and was put in Leningrad Hermitage Museum in St. Petersburg, afterwards it took its own place in the Mausoleum again with the efforts of Kazakhstan authorities in 1989 (Tosun, 2015; Akay, 2015). On the south part of the Kazanlık, there is a prayer room, a library and a soup kitchen; on the north of the Kazanlık, there are small and large Aksarays. Next to this section, there is a horsetail (attached to a standard as a sign of rank), which is a symbol of tombs of saints in Central Asian culture, along with a door. This door is the entrance to the room where Akhmet Yassawi's tomb is. On one of the casting rings, which is inside the wood carved door, the construction date 797 AH (m. 1395) is written.

There is a small dome on the burial chamber. Sarcophagus of Yasawi was made of a light green stone. There are some other tombs in the next doors of central section. Starting from the 16th century, some dignitary people and administrators buried in those rooms (Tosun, 2015). Today, Mausoleum of Khoja Akhmet Yassawi is one of the largest and best-preserved structures from the Turkish-Mongol Empire (Yılmaz, 2015). Due to both Khoja Akhmet Yassawi's spiritual aspect and those features of

the Mausoleum, thousands of people visit Turkestan and the Kulliye (complex of buildings adjacent to a mosque) every year. There is no reliable data on the number of visitors to the Mausoleum and Turkestan. However, it has been necessary to pay a fee and get a ticket to enter the Mausoleum since 2016. Therefore, it thought that clearer information on the number of visitors could be obtained.

Khoja Akhmet Yassawi is one of the most effective saints in the spread of Islam Religion in the Turkish world so to keep Khoja Akhmet Yassawi's ideas, principles and his place in Sufism alive his Mausoleum restored by Turkey in 1993. UNESCO announced 1993 as Khoja Akhmet Yassawi year and the 1500th anniversary of the Turkestan city, where the Mausoleum of Khoja Akhmet Yassawi is, celebrated in 2000. UNESCO has recognized the Mausoleum as a World Heritage Site on 13th July 2002 (Yesevi, 2010). Moreover, with the proposal of Turkey the 850th anniversary of his death was included in the programme of UNESCO celebration anniversaries during 38th UNESCO General Conference on 09th November 2015 (www.unesco.org.tr, 2016).

Nowadays many tourists like to visit these historic spiritual places to participate in various activities such as: making pilgrimage for all superstition, releasing animals or donating various things to cast out evil spells or things like that, asking for the wish and participating in ceremonies and events connected with historical places and society. There is a clear agreement that these historical and pilgrimage places are unable to separate to each other. The leadership of spiritual and historical places and pilgrimage should be the control of the administration by allowing the spiritual-historical and pilgrimage designated to administer adoption society to be Central, which is spiritual tourism, focusing on the environment, society, economy and stability of culture. There must be sure of the direction between the communities and spiritual places, administered by the society.

The society takes main roles with legal rights to care management so to in as to instruct visitors appropriately. This tourism has to cover on five different directions, which are politics, economy, society, culture and environment. In addition, tourism is a tool to develop of the pilgrims through tourism to be one of the conditions and opportunities for the organization of pilgrims to take part and the main role of planning in the direction of the pilgrims with spiritual places. Particularly, the society is striving to achieve tourism, or pilgrims have to disclose their locations to others. They need to contribute to the process of education planning source control and strong distribution, emphasizing the importance of control environment and tourism, using as a tool to develop of society (Phio Daeng *et al*, 2010).

The article starts with a review of the literature on the exploration variables of the proposed model. The following section presents the conceptual model and defines the sets of research objectives and hypotheses. The study continues with a description of the control methods applied, including information about data and statistical procedures. Then the results presented and some of their implications and

limitations discussed in the final section. The theory of neo-functionalism has explained the structure and duty, which believed that society could live on. The society system needs cooperative aims and integrated adaptation and monitoring, so as not to be tense or oppose to each other. Therefore, this has different ways to plan project and management process of community development with cooperation from involved staffs in these activities, plans and projects that are flexible. In addition, these have to avoid argument or contrast as Phon Si Jeffry Alexander has proposed on neo-functionalism as follows (Phon Si, S. 2004):

1. It needs to administrate by using social description.
2. It needs to focus on the importance of action and discipline.
3. The integration is essential.
4. The identity, culture and social systems are important tools in the social structure.
5. The social changes cause changes in social system, cultural system and personal system.

Community potency linked in various ways. Na Thalung (1995) argues that potentiality depends on readiness conditions of times and momentousness, the well-known items sources and situations that push out the potentiality facing problem solving to survive and community normality. The community potentiality is associated with outside factors to support public issues such as; government policies, private support organization, educational institutions, and currently, changes in the economy. Chu Chat (2003) points out that community tourism consisted of three main components as follows:

1. Attraction that involves in sites and events. The sites may be natural or Human-made. On the contrary, impressive events can only occur among people.
2. The features that is easy to help tourists or travelers to enter the places faster, more safely and more conveniently. Therefore, building up of infrastructure, such as transportation system, communication systems, public utility systems are necessary for attractions.
3. Accessibility needs to have a transport system which contains the way, the vehicle and the carrier.

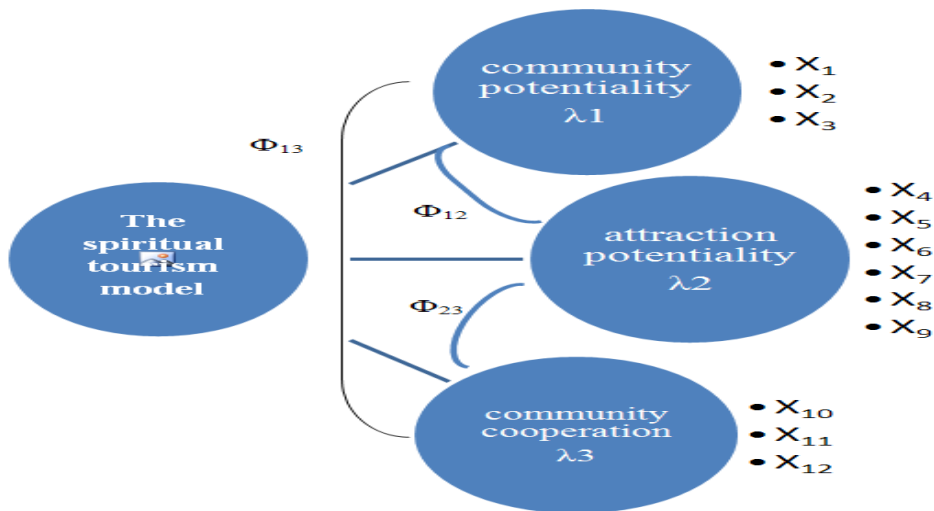
In addition, Mill and Morrison argue that the attraction is the beauty of attraction, and experience, facilities in residents, restaurants, souvenir shops or other services. Infrastructure, which consists of communication systems, housing and communal services, transport and hospitality to tourists are also required (Chu, Chat 2003).

Cooperative administration of the community continuously is important, and all procedures of cooperation need to made in a willingly and attentively way. The cooperation needs to make for main objectives with community obtaining equal benefits to be valuable for population and involved community deeply. Gallarza *et al.*, (2009) investigated spontaneous community participation by comprise of efficiency, social value, play, and spirituality. They suggested that the value

measurement should generalize in religious mega-event. According to McKercher *et al.*, (2004) popularity is not necessarily an indicator of successful heritage tourism because popularity can lead to undesirable social, experiential and physical degradation impacts.

The relationship between the interests of tourists and their bond with specific places is an emerging area within research. Still, Richards and Wilson (2006) outline, what the author terms, a vicious circle of heritage tourism development in historic cities such as in Venice, Italy where increasing visitor numbers results in a devaluation of the tourist experience. The author claims that this causes the up-market cultural tourist to be replaced by day visitors who leave less money and more mess. Garrod and Fyall (2000) suggested that heritage conservation and tourism development through stakeholder collaboration is the way to enhancing tourism development in culturally rich area (Aas, Ch., Ladkin *et al.*, 2005). Based on this review of the literature relating to spiritual tourism, twelve spiritual tourism attributes selected for inclusion in the survey question that used to gather information for this article. The author proposed the following research model (Figure 1).

Figure 1. Illustrates a visual presentation of the three-factor spiritual tourism model



This three spiritual tourism model can be expressed as:

$$x = \beta_x \lambda + \delta$$

Where x is a vector of 12 indicators, λ is a vector of 3 spiritual tourism constructs, β is a 12x3 matrix of pattern coefficients relating each indicator to its posited underlying construct, and δ is a vector of 12 indicator errors. The variance-covariance matrix for the indicators denoted as Ω , can be given as:

$$\Omega = \beta\Phi\beta' + \theta_{\delta}$$

Where Φ is the 3x3 covariance matrix of spiritual tourism constructs and θ_{δ} is the 12x12 diagonal matrix of spiritual tourism error variances.

3. Objective and Hypothesis

The purpose of this study is to investigate the spiritual tourism construct. Particularity, the aim of this study is to examine the validity and reliability of this measure of spiritual tourism, such as community potentiality, attraction potentiality, and community structures of cooperation of the spiritual tourism in southern Kazakhstan. Thus, the following hypothesis is postulated:

H1: the spiritual tourism consists of community potentiality, attraction potentiality, and structures community collaborations.

$$(\phi_{12}, \phi_{13}, \phi_{23} \neq 0).$$

4. Methodology

4.1. The sample and data collection

The research mainly involves a survey design. It includes a pilot test using undergraduate students majoring in tourism management of Khoja Ahmed Yasawi international kazakh-turkish university, for pretesting questionnaire items. In addition, this investigation of community capacity, involvement opportunities, and cooperation between the communities of attributes necessitates the disclosure variables of interest and this involves a large-scale study of field of view. The sample draws from the population living in South Kazakhstan, Kyzylorda and Zhambyl regions. From the original list of 1000 people, a sample of 918 selected.

The data collected through personal questionnaires. Respondents asked to rate, on a five-point Likert scale of their agreement or disagreement on the spiritual aspects of tourism. In November 2016, 1000 questionnaires distributed to 1000 samples. There were 918 completed questionnaires.

4.2. Developing a measure

The development of measurement items followed the process that recommended by Churchill (1979), Gerbing and Anderson (1998) and Gallarza *et al.*, (2009). First, in order to generate items, the sample items and dimensions from previously developed scales used. A subset of items selected from the item pool based on the criteria of uniqueness and the ability to convey different meanings to respondents through

content and face validity tests. Second, selected items submitted to the review of three academic experts in the field of the spiritual tourism management.

The question was to review the survey for domain representativeness, item specificity, clarity of construct, and readability (i.e. content and face validity). Drawn upon their inputs, some measurement items eliminated or reworded, and others added. Third, the resultant survey instrument is pretested with 100 undergraduate students in Akhmet Yassawi International Kazakh-Turkish University. They asked to complete a survey and indicate any ambiguity or other difficulties they experienced in responding to the items. Their feedback and suggestions used to modify the questionnaire. These completed responses also analyzed with SPSS. An exploratory factor analysis using Varimax rotation and Principal Component Extraction indicated that all items load on expected factors (loadings range from 0.522 to 0.927). The reliability tests with Cronbach's Alpha also yielded satisfactory results (range from 0.627 to 0.814) (Table 1). Finally, item purification made with first-order confirmatory factor analysis using LISREL 8.30.

Table 1. *EFA of spiritual tourism in the community n = 100*

Components	variables	Component Weight			Cronbach's alpha
		Community Potentiality	Attraction Potentiality	Community Cooperation	
Community Potentiality	X1	.209	.119	.716	.629
	X2	.055	.174	.733	
	X3	.180	.050	.803	
Attraction Potentiality	X4	.522	.128	.080	.798
	X5	.683	.253	.155	
	X6	.817	.129	.037	
	X7	.729	.157	.039	
	X8	.774	.117	.058	
	X9	.767	.093	.147	
Community Cooperation	X10	.052	.849	.006	.814
	X11	.074	.927	.066	
	X12	.060	.738	.184	
Eigen Values		3.209	2.320	1.791	
% of Variation		26.740	19.333	14.925	
% of 3 Component Variation = 60.998					
Kaiser-Meyer-Olkin Measure of Sampling Adequacy(KMO = .542					
Bartlett's Test of Sphericity = 517.149 df = 66 p = .000					

4.3. Questionnaire design

After the iterative process of item refinement and purification, battery elements reduced to a final set of 12 items to measure the three proposed integration related constructs such as community potentiality, attracting potentiality opportunities and cooperation between tourists and spiritual places. In addition to the twelve-structured

items (measured on a five-point scale) anchored strongly. This study has utilized parts of the instruments (see table 2) to test the spiritual tourism in South Kazakhstan region.

Table 2. *Spiritual tourism measure*

Scale	Scale items
community potentiality	X ₁ Unity in community
	X ₂ Community rules and regulations
	X ₃ Potentiality in sustaining tourists
attraction potentiality	X ₄ History values
	X ₅ Grace of arts and cultures
	X ₆ Importance of religions
	X ₇ Atmosphere
	X ₈ Maintenance
	X ₉ Religious activities
community cooperation	X ₁₀ Planning
	X ₁₁ Administrating
	X ₁₂ Benefits administration

4.4 Validity

This study adopted the Gerbing and Anderson (1988) methodology to determine the construct, and discriminant validity of the spiritual tourism measures. To determine the convergent and discriminant validity of the spiritual tourism, measures were also included in the questionnaire. These cover community potentiality, attraction potentiality, and community cooperation with spiritual tourism philosophy expected to be more closely associated with the sustainable tourism management measures philosophies.

4.5. Analytical methods

Before the data analyzed, the questionnaires reviewed to ensure that appropriate information collected and defective questionnaires discarded. The complete questionnaires coded and the data keyed into the computer. At this level, the LISREL value of 8.30 applied to the analyzing process and a data analyst employed to supervise. It was the most important part of the survey. This paper mainly employed three statistical techniques to analyze the spiritual tourism data. They were exploratory factor analysis and confirmatory factor analysis (Bollen, 1989; Bagozzi, 1988).

5. Results

5.1. Test hypothesized model

The analysis begins with the calculation of the mean and standard deviation for each unweighted, interval scale. We also report covariance between each scale in Table 3. The overall adequacy of the proposed theoretical framework examined using LISREL 8.30 causal modeling procedures (Joreskog and Sorbom, 1996). A substantial portion of the variance in the spiritual tourism explains by the model.

The results showed $\chi^2_{(51)}$ value of 596.65 ($P = 0.00$); GFI = 0.83; RMSEA = 0.146; CFI=0.75. These indices revealed the unacceptable level, which indicated the model did not fit the data. Thus, the magnitude of the modification indices examined to improve fit (Bentler, P. M., 1990; Bentler, P. M and Bonett, D. G., 1980).

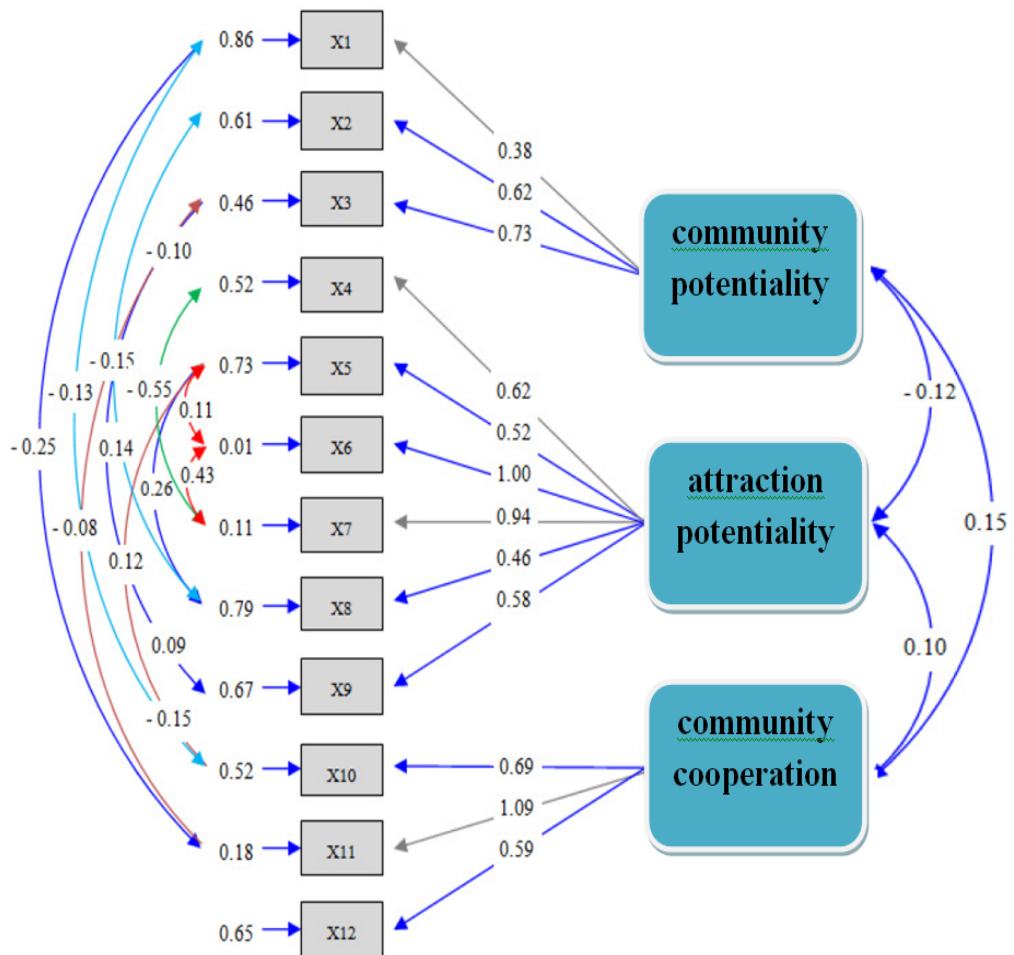
Table 3. Means, standard deviations, and covariance matrices

	Mean	S.D.	X1	X2	X3	X4	X5	X6	X7	X8	X9	X10	X11	X12
X1	3.71	1.23	1.52											
X2	2.50	1.62	0.58	2.63										
X3	1.78	1.32	0.53	1.02	1.74									
X4	4.97	0.17	0.02	-0.01	-0.03	0.02								
X5	4.80	0.51	0.09	0.08	-0.01	0.02	0.26							
X6	4.91	0.28	0.04	-0.02	-0.05	0.02	0.05	0.08						
X7	4.76	0.57	0.06	0.06	-0.08	-0.00	0.15	0.07	0.32					
X8	4.79	0.49	0.11	-0.12	0.00	0.02	0.14	0.07	0.15	0.24				
X9	4.82	0.43	0.02	-0.04	-0.14	0.02	0.06	0.07	0.14	0.09	0.18			
X10	3.87	1.32	-0.07	0.30	0.06	-0.00	0.18	-0.01	0.08	0.07	-0.05	1.75		
X11	3.98	1.28	-0.21	0.34	-0.00	-0.00	0.09	-0.00	0.11	0.07	0.03	1.27	1.65	
X12	3.52	1.34	0.24	0.27	0.27	-0.00	0.06	-0.04	0.01	0.04	-0.06	0.69	1.11	1.80

5.2. Model modification

The study of the modifications showed that the hypothetical model improved by adding terms of the error covariance (TDs). The results from the estimation of modified model gave a value of $\chi^2_{(38)}$ 113.12, GFI value was 0.96; RMSEA = 0,063 (see Figure 2).

Figure 2. A model imitating spiritual tourism in community



For assessment of the improvement in fit used by performing a chi-square different test ($\Delta\chi^2$), the comparison of the modified and hypothesized models can be used to show a more general situation often encountered in covariance structure analysis, namely that of nested models. As seen in Table 4, the hypothesized model nested within the modified model because the former is obtained from the latter by constraining more of the free parameters in the modified model to be fixed. In the consideration of the chi-square value, the study takes in to account the difference in the chi-square values of the hypothesized model ($\chi^2_{(51)} = 596.6$) and the final model

($\chi^2_{(38)} = 113.12$) and then evaluates the results with the difference of degree of freedom ($df = 13$).

In this study

$$\Delta\chi^2_{(13)} = 596.65 - 113.12 = 483.53$$

which is highly significant ($p < 0.001$). Thus, the modified model is a better fit than the hypothesized model.

Table 4. The Result of the Model modification in Spiritual Tourism

No.	Error correlations	Index of Goodness of Fit							
		χ^2	df	P-value	χ^2/df	CFI	AGFI	CFI	RMSEA
1	-	596.65	51	.000	11.699	.83	.75	.75	.146
2	TD(7.4)	418.32	51	.000	8.366	.88	.81	.85	.122
3	TD(10.9)	363.76	49	.000	7.424	.89	.83	.87	.113
4	TD(11.1)	324.61	48	.000	6.763	.90	.84	.89	.107
5	TD(8.5)	282.88	47	.000	6.019	.91	.86	.90	.100
6	TD(7.6)	241.88	46	.000	5.258	.93	.87	.92	.092
7	TD(10.5)	213.39	45	.000	4.742	.93	.88	.93	.087
8	TD(8.2)	191.85	44	.000	4.360	.94	.89	.94	.082
9	TD(6.5)	170.57	43	.000	3.967	.95	.90	.95	.077
10	TD(9.3)	159.25	42	.000	3.792	.95	.91	.95	.075
11	TD(4.3)	147.37	41	.000	3.594	.95	.91	.96	.072
12	TD(11.3)	133.44	40	.000	3.336	.96	.92	.96	.068
13	TD(10.1)	122.30	39	.000	3.136	.96	.92	.96	.065
14	TD(9.8)	113.12	38	.000	2.977	.96	.93	.97	.063

5.3. Hypothesis Testing

The composite reliability (CR), average variance extracted estimates (AVE), convergent validity were considered. Composite reliability reflects the internal consistency of the indicators in the measuring a given factor (Gerbing and Anderson, 1988). The composite reliability values for each of the spiritual aspects of tourism shown in table 4, which reveals that the composite reliability index for each dimension is satisfying (or 0.60, 0.85 and 0.85 in). In addition, the reveals of Cronbach's alpha for each of the spiritual aspects of tourism are shown in table 3, which in each case is greater than 0,60 (Bagozzi, 1988). In addition, the results was that the variance extracted estimates construct are almost more than 0,50 (0,36, of 0.51, a value of 0.67).

In addition to the reliability test, convergent validity was demonstrated when different instruments used to measure the same construct, and many of these different instruments correlate to each other. Justice convergent assessed by reviewing the T-test for the factor loadings (greater than twice their standard error) (Fornell, C. and Larcker, D.F., 1981). The t-test for each indicator shown in Table 5

demonstrates a high convergent validity because all t-values are significant at the level 0.01.

Table 5. Properties of the CFA for spiritual tourism ($n = 1000$)

Variables	Weight of Standard Component	<i>t</i>	S.E.	CR	AVE	Cronbach's alpha
community potentiality				.608	.355	.601
<i>X</i> ₁	.380*	7.240	.060			
<i>X</i> ₂	.620*	10.516	.090			
<i>X</i> ₃	.730*	11.230	.084			
attraction potentiality				.853	.513	.778
<i>X</i> ₄	.620*	14.350	.007			
<i>X</i> ₅	.520*	12.580	.021			
<i>X</i> ₆	1.000*	23.000	.013			
<i>X</i> ₇	.940*	16.590	.034			
<i>X</i> ₈	.460*	11.350	.022			
<i>X</i> ₉	.580*	14.280	.018			
community cooperation				.850	.670	.826
<i>X</i> ₁₀	.690*	16.87	.051			
<i>X</i> ₁₁	1.090*	28.030	.049			
<i>X</i> ₁₂	.590*	13.92	.054			
* Indicates significance at p<.01 level						

6. Discussion

As expected, the community, the potential is largely coextensive with the involvement of potential opportunities ($\Phi_{12} = -0,12$, $t = -2,59$). This is the same finding as in the study by Mckercher *et al.* (2004) and by Richards and Wilson (2006). One explanation for the results may be tradeoff between economic and social values (Garrod and Fyall, 2000). In addition, community cooperation are significantly correlated with community potentiality and attraction potentiality ($\Phi_{13} = 0,16$, $t = 2,85$; $\Phi_{23} = 0,10$, $t = 3,04$).

These finding would be consistent with the research by Gallarza *et al.* (2009), Aas *et al.* (2005), Garrod, and Fyall (2000). One explanation for the finding may be that community cooperation is necessary to develop and administer, to encourage the people and community have similar goals.

7. Research and Managerial Implications

For the researcher, this study has an effect on the consideration of reliability and validity of spiritual tourism. This article has provided a comprehensive evaluation for understanding the measurement of spiritual tourism in South Kazakhstan region. However, several limitations recognized, leading to proposed directions for further research. First, this research limited by the test of spiritual tourism based on

confirmatory factor analysis. Whereas, many researchers have used social exchange of ideas and resources framework for examining the relationship between community tourism, ecotourism and cultural tourism opportunities and quality of life, future research could apply these views to determine previous and subsequent relationship between resources, capacity, competitive advantages, and quality of life. In addition, the analysis used in this study was static, which evaluation of the respondents' perceptions was conducted at one point in time. Longitudinal research has to investigate how perceptions of key capabilities might change over time.

For a managerial perspective, population and the stakeholders who implement the strategy in different environmental conditions cannot have ethnocentric view about management imperatives. This study provides some recommendations for the public and stakeholders treatment of the spiritual structure of tourism across the country. For example, the result of the study shows that the grace of art and culture and the importance of religions of great value for the component of attraction potency. The population and stakeholders should have a cultural manager for continuous monitoring of social values to offer a comprehensive strategy for cost in a timely manner in the tourism market. It might be collaborated among local administration, such as the Ministry of culture and sports of Kazakhstan, Department of tourism industry under the Ministry of investments and development of RK, Ministry of education and science.

8. Limitations and Future Research

Although this article has provided relevant and interesting ideas to the understanding of the spiritual components of the structure of tourism in the Southern region of Kazakhstan, one should clearly realize the limitations associated with this research.

First, the data split used. Subsequently, the time sequence of the spiritual structures of tourism cannot be determined uniquely. Thus, the results cannot interpret as proof of causal relationships, and support for pre-schema of cause and effect. The development of a time series database and testing of the spiritual tourism of the structure of the relations with quality of life in a longitudinal framework would provide more insight into probable causation.

Second, the spiritual comprehension of the structure of tourism can be somewhat limited, and there is reason to believe that the spiritual structure of tourism may consist of more than inhabitants' collection, as well as the development and implementation / market strategy of the tourist. Third, the LISREL methodology may be constructed as a limitation because the results presented here are based on the analysis of causal structures without experiment.

9. Conclusion

The aim of this study is to develop of spiritual tourism model in the community of Southern Kazakhstan. It includes community potentiality, the potentiality of involvement and cooperation with the local community. The potentiality of the component community parameters, which are community unity, rules and regulation of community tourist and sustainable potentiality. Second, the potentiality of the component of the attraction parameters, which are history values, grace of art and culture, importance of religion, atmosphere, service and religious administration. Finally, the component of community cooperation involves planning, administrating and managing payments. More specifically, tourist maintains potency is the highest important component of the community potency. In addition, the grace of art and culture, and the importance of religions are of great value for the component of attraction potentiality. Finally, planning, administration spiritual tourism is high important for the community cooperation component.

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